

فَتَاوَى الْمَرْأَةِ

Islamic
Fatawa
Regarding
Women

[Shari'ah Rulings given by the Grand Mufti of Saudi Arabia
Sheikh Ibn Baz, Sheikh Ibn Uthaimin, Sheikh Ibn Jibreen and
others on matters pertaining to Women]

Compiled by

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What Negates One's Islam

Shaikh-ul-Islam Muhammad bin Suleiman At-Tamimi stated, "Know that ten matters negate one's Islam. [They are:]

"First, associating partners in the worship of Allah. Allah says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ

[النساء: ١١٦]

يَشَاءُ﴾

"Verily, Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases other sins than that" (*al-Nisa* 116).

Allah also says,

﴿إِنَّكُمْ مِنْ مُشْرِكٍ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا

[المائدة: ٧٢]

لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

"Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers, there are no helpers" (*al-Maidah* 72).

Included in this category of deeds is sacrificing animals for the sake of jinn or graves.

"Second, whoever sets up an intermediary between himself and Allah, whom he prays to, seeks intercession from and puts his reliance in, has blasphemed according to the consensus of the scholars.

"Third, whoever does not consider the polytheists as disbelievers or whoever has doubt concerning their disbelief or whoever considers their way as correct has committed an act of disbelief himself.

"Fourth, if a person believes that some guidance other than the guidance of the Prophet (صلى الله عليه وسلم) is more complete than his or that another's judgment is better than the Prophet's, [then that person has committed an act of disbelief]. This would be like the one who prefers the rule and law of false gods [be they human or otherwise] over the Prophet's rule and law. This position is one of disbelief.

"Fifth, whoever dislikes anything the Prophet (صلى الله عليه وسلم) brought, even if he acts by it, has committed an act of disbelief.

"Sixth, whoever ridicules or jokes about any part of the religion of the Messenger (صلى الله عليه وسلم), or its rewards or its punishments, has committed an act of disbelief. The evidence for this is in the Words of Allah,

﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۚ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ ﴾
[التوبة: ٦٥-٦٦]

"Say: Was it Allah, or His signs or His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed." (*al-Tauba* 65-66).

"Seventh, the performing of magic [is an act of disbelief], this includes those magical incantations that make one love or hate another person. Whoever performs them or is pleased with them has committed an act of disbelief. Allah says in the Quran,

﴿ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرَا ۚ ﴾

[البقرة: ١٠٢]

"But neither of these two (angels) taught anyone (such things) until they had said, 'We are only for trial, so disbelieve not [by learning such magic from us]'" (*al-Baqara* 102).

"Eighth, assisting and supporting the polytheists against the Muslims [is also a type of disbelief]. The proof for this is in Allah's statement,

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

[المائدة: ٥١]

"And if any among you takes them [the Jews and Christians] as helpers and protectors, then surely he is one of them. Verily, Allah guides not those people who are wrongdoing" (*al-Maida* 51).

"Ninth, if a person believes that some people are permitted to be free of the Law of Muhammad (peace be upon him), in the same way that Khidr was free of the law of Moses (peace be upon him), then that person is a disbeliever.

"Tenth, turning away from the religion of Allah, not learning it or applying it, [is also a form of disbelief]. The evidence for this is Allah's saying,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴾
[السجدة: ٢٢]

"And who does more wrong than he who is reminded of the signs of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the sinners" (*al-Sajdah* 22).

"There is no difference with respect to all of the above whether the act is done jokingly, seriously or out of fear. The only exception is one who is coerced. All of them are from the greatest of the dangerous acts and they are also among the most common in occurrence. A Muslim must be aware of them and fear for himself concerning such actions. We seek refuge in Allah from that which brings about His anger and the painfulness of His punishment."

Hypocrisy is of Two Types: With Respect to Belief and with Respect to Actions

Hypocrisy with respect to beliefs is of six types. The one who is guilty of any of them will be in the lowest pit of the Hell-fire. These are:

- (1) Denying or disbelieving the Messenger (صلى الله عليه وسلم).
- (2) Denying something that the Messenger (صلى الله عليه وسلم) presented or taught.
- (3) Having hatred for the Messenger (صلى الله عليه وسلم).
- (4) Having hatred for something the Messenger (صلى الله عليه وسلم) presented.
- (5) Being pleased if the religion of the Messenger (صلى الله عليه وسلم) is diminished or weakened.
- (6) Being displeased if the religion of the Messenger (صلى الله عليه وسلم) is strengthened or victorious

1. Questions Related to Aqidah (Faith).

The Ruling Concerning Visiting Graves and Using Them as a Means of Approach to Allah

Question 1: What is the ruling concerning visiting graves and seeking to get closer to Allah by means of mausoleums, and using sheep and wealth to get closer by them, such as visiting the mausoleum of al-Sayid al-Badawi, al-Husain and al-Sayidah Zainab.¹ Benefit us [by responding to our question], may Allah benefit you.

Response: The visiting of graves is of two types. The first type is legally sanctioned and desired. This is to visit the graves in order to supplicate for the deceased and to ask for mercy for them, and also to remember death and prepare for the Hereafter. This is based on the hadith of the Prophet (صلى الله عليه وسلم),

"زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ"

"Visit the graves as they remind you of the Hereafter."²

The Prophet (صلى الله عليه وسلم) and his Companions used to visit the graves. However, this practice is for men only and not for women. As for women, it is not sanctioned for them to visit the graves. In fact, they must be prevented from doing so as it is confirmed from

¹ The question is referring to a common practice in many parts of the Muslim world. The three mausoleums mentioned in this question are located in Egypt. People visit them and offer wealth or animal sacrifices thinking that doing so in the honor of those deceased people will bring them closer to Allah and make Allah pleased with them.—JZ

² Part of a hadith recorded by Muslim, Ahmad, al-Nasai, Abu Dawud and ibn Majah with the last word being "death" instead of "the Hereafter." Ibn Majah also records something similar with the last word being "the Hereafter."—JZ